120 12

A SHORT ACCOUNT OF THE RISE and Continuing PROGRESS OF A REMARKABLE WORK OF GRACE IN THE UNITED NETHERLANDS.

4535.c.9 1-6

In ſeveral LETTERS from the Reverend Mr *Hugh Kennedy* Miniſter of the Goſpel in the *Scots* Congregation at *Roterdam*, To ſome of his Correſpondents in *Scotland* and at *London*.

In the Epiſtle to the Reader, there are ſome ſeaſonable Obſervations relating to the Uſe and Importance of ſuch ACCOUNTS, and to Experience and Experimental Chriſtianity.

Jer. xxiii. 28, 29. *What is the Chaff to the Wheat, ſaith the Lord? Is not my Word like a Fire, ſaith the Lord? And as a Hammer that breaketh the Rock in pieces?*

Iſ. LXV. 1. *I am ſought of them that aſked not for me, I am found of them that ſought me not: I ſaid, Behold me, behold me, unto a Nation that is not called by my Name.*

LONDON:

Printed for *John Lewis* in *Paternoſter-Row*. 1752.

Month. Rev. VII. 238.

TO THE READER.

THE first of the Accounts here offered and recommended to your serious Consideration, was published in London, December 1750: *And the second in* March 1751. *The first is sold off, and Copies of it scarcely to be found.*

These two, and the Letter daied 14 April, 1752, *were read publicly to a numerous Company of Christians, purposely met together at one of their appointed Seasons, for learning what concerns the Success of real (not merely nominal) Christianity, in any Part of our own Island, or up and down the World.*

This made many who seek Jesus about London, *to know more of this blessed Work of the Holy Ghost than they had before heard of, and several to desire Copies of that Letter. And sometime after, the same Correspondent of Mr.* Kennedy's *at* London, *to whom that Letter was directed, received also his other Letter, dated the 4th of* July. *And these four bring the short Account of this most gracious and adorable Work of God down to that Time.*

Where any of them do not relate Facts, the Observations and Reasonings on the Facts that are related, may be of great Use to you. O that all may sink into your Heart!

Little Ornaments of Language and such like, are not studied in Letters between familiar Acquaintance, wrote without any View of printing them. Neither are these worth your looking for, where your being excited to lay hold on our God and Saviour Jesus Christ and your Edification in him, is aimed at. And it is the only End of this Publication. Come, O come Lord Jesus!

Such Accounts are sensible real Proofs, that even in this our Day, God does in very deed dwell with Men on the

Earth, 2 *Chron.* vi. 18. *and that Jeſus is ſtill our Emanuel, God with us*, Mat. i. 23. *And when they are of People of different Countries and Languages, they further advance and ſpread the Glory of God, and as it were double every Inſtance of it. They ſhew us that* God is glorified in his Saints *with them as among us, and every where* admired in all them that believe, *as he will completely be in all his People together at his glorious ſecond coming*, 2 Theſſ. i. 10. *And the Work being in the main the ſame in all Places and different Nations ſhews that it is not a Contrivance of deſigning Men, nor from the particular Whim or Cuſtom of this or the other People, proceeding from any of their ſeveral Conſtitutions, Tempers, Educations, Situations or Events that have happened to them; but every where from the ſame bleſſed Hand and Author.*

If the Chriſtians in the primitive Times had not known how the Goſpel did wonderfully ſpread in other Countries beſide their own, they could not have had nor tranſmitted to us that Confirmation of their and our Faith, from the aſtoniſhing Propagation thereof, in the midſt of ſo many and great Oppoſitions of every ſort, that render'd it impoſſible to all but to the Almighty. And the Argument is the ſame now in our backſliden, impious and profligate Times (as alas! it is in all Countries) from the wonderful Revival of the Life and Power of Godlineſs in ſo many different Lands. But then to know this Argument and feel the Force of it, we muſt by ſuch Accounts be informed of the Facts of theſe Revivals; and no doubt the better, the more particularly.

Such Accounts are indeed Accounts of Experiences, *which, next to the* Bible, *are among the richeſt Treaſures of the People and Church of* Chriſt. *Nothing does more ſignally ſhew the Fulfilment of the Scriptures, to the Senſe of the moſt plain and illiterate as well as of the learned real Chriſtian. Nothing but the Scripture itſelf is a better Commentary on the Paſſages concerning Salvation and the Chriſtian Life. Nor is there a better and more ſenſible Proof of the Truth and Reality of the Chriſtian Religion.*

And in ſuch bleſſed Days as we ſee and hear of, when God ſheds forth his Spirit abundantly from one end of a Land to

the

the other (as here from Friesland *to* Zealand) *and on all Sexes, Ages, Degrees and sorts of People (as hath been in* Scotland *and* England, *and I hope in some Parts of* Ireland, *and most signally in the* British *Colonies on the* American *Continent* *) *what a wealthy Addition might be made to this Treasure, if proper Persons conversing with and observing the Subjects of these Experiences, did judiciously according to Truth record them exactly? This might come to more in a few such Years, than in others could have been had in a Century.*

Nor does it lie at the arbitrary Will of any whom the Lord has fitted for this Service, to perform it or not. It is their indispensible Duty, as well as their great Honour, to do their very best in it. 'Tis to record the Witnesses of Christ *and of the Truth and Reality of his Grace, and to make it known in all Places and to declare to Posterity* the noble Works that the Lord did in the days of us their Fathers, *so that* one Generation may praise him to another and speak of his might Acts.

This Service is particularly required of the real experimental Christian, *for none else can truly perform it to the purpose.*

By Experimental *I mean, one who really experiences, that is feels, in himself, these Things which constitute and belong to a Christian, from his first Commencement in essential Christianity, through all the Progress thereof to higher Degrees in it. He who has none of these Things in him, is not a* real, *that is,* is not really and indeed *a Christian; because he has not in him those Things which essentially constitute a Christian. And if nevertheless he professes Christianity, he is but a Nominal Christian. To have some Notion and no more, of a Real Thing, does not possess a Man of that Thing; but he must actually have the Thing itself. And if he has it not, but only Notions of it, he cannot have* experienc'd, *that is, he cannot have* felt *it in himself. And he cannot relate to us his own Experience thereof, because he has none; nor the Experiences of others to the Purpose, because he apprehends them not.*

I say he apprehends them not. *No Speculation, nor the*

---

* O that the joyful Sound of the Gospel may be heard also in the *British West-Indian Isles!*

finest

fineſt Reaſoning upon it, can give us the Idea of an Object of Senſe, but we muſt have that Idea from the Senſe itſelf. The late blind Profeſſor of Mathematics in the Univerſity of Cambridge *wrote a Book on* § *Optics which the Learned ſay is good. But none could ſay that he knew what* Seeing *was.*

And what concerns the Exerciſe of that Senſe, is only intimately taught by the Feeling and Experience of it, without which no Speculation nor Reaſoning can give a juſt Idea of it. And therefore till you have experienced and felt it, you do not really underſtand it, whatever ſeemingly fine Things you may ſay and argue about it. And therefore one Day's Experience does really teach it, which a whole Life of mere Speculation does not.

I have neither Time at preſent, nor Paper here, to exemplify this in the ſeveral Branches of Chriſtian Experience. I will therefore attempt it but in one, and it is a fundamental and eſſential one, and which I ſuppoſe it is eaſieſt to give ſome Notion of to the Bulk of Mankind. It is the Love of God, Father, Son, and Holy Ghoſt. Let me try to illuſtrate it by a Thing as much of the ſame kind as Finite can be to Infinite; an Illuſtration much made uſe of and ſanctify'd in the Word of God.

One may argue prettily about the Nature, the Inducements and Oppoſites, and the different Turns of Love and Friendſhip to a particular Creature, and yet never feel any real actual Love and Friendſhip to that Creature, and therefore with all his fine Reaſonings be indeed a Stranger to it. And the Perſon he pretends to love would ſoon tell him, that his ſpeculative philoſophic Love is good for nothing, and that he never having felt and experienced this Love and Friendſhip in his

---

§ *Optics.* That Science which comprehends the whole Doctrine of Light and Colours, the Properties of Viſion or Seeing, and all the Appearances of viſible Objects. This learned Man wrote the Thoughts of Sir *Iſaac Newton* and other great Mathematicians of *Viſion*, and they *ſaw* but he did not: but he wrote not of *Hearing*, tho' he *heard* and delighted in Muſick and agreeable Sounds, which he knew as well as he was ignorant of Colours.

Heart,

Heart, therefore never had it, and did never really Love. And this Perſon would juſtly and reaſonably more value and be more touched with one Grain of Experimental Love and Friendſhip felt in the Heart, becauſe it is indeed Love, than with all his fine Speculations, becauſe they are not Love at all. And the firſt intereſts their Hearts in one another and unites them together; but the laſt leaves their Hearts as they were, and quite indifferent of each other. There is ſcarcely a Man or Woman who has not in ſome Degree felt this, and that a Friend is as one's own Soul, Deut. xiii. 6. *but perhaps cannot expreſs it.*

Now whatever be the Object, it being our Love and Friendſhip to it that is in Queſtion; the Caſe is much the ſame, when God Father, Son and Holy Ghoſt is the Object. Whatever nice Speculations you have about it, and ſeemingly excellent Things you ſay and write of it, yet if it be not really in your inward Soul a powerful active Principle of Life, you do not experimentally and really love God, you are none of the Friends of God. The infinite God with aſtoniſhing Grace condeſcends that a Believer be called his Friend, Jam. ii. 23.

Let me next endeavour to illuſtrate by a Compariſon, that none but real experimental Chriſtians, tho' otherwiſe learned and ſmart, are duly qualify'd to write of Chriſtian Experiences. *Let us ſuppoſe a Clown, excellently ſkilled in Tillage and Paſturage, who has paſs'd all his Days at his Farm, and ſtudy'd his own Buſineſs, and is a ſenſible rational Man. Who can but eſteem him? but who would employ him to write the Account of the Interior Part of the Government of a wiſe King or Commonwealth, and of the various Reaſons of State? Or could you think that even Men in a much ſuperior Claſs, as a moſt learned* mere *Mathematician or Experimental natural Philoſopher were at all fit for the Taſk?*

But this will be contemned by thoſe who in the Dulneſs of their fancied Wit, *endeavour to ridicule experimental Chriſtianity. 'Tis no Wonder that Deiſts do ſo, but it is more monſtrouſly abſurd to hear it from ſome who preach and print Sermons and Books for Chriſtianity, yet join with the* Deiſtical Tribe *to deny, and, if they could, to drive from Mankind real experimental Chriſtianity, and to traduce it as mere-*

ly

ly whimſical and groundleſs Enthuſiaſm. If there was room for it, it would be eaſy to ſhew that the Pretences of both theſe ſorts of Men, are as unphiloſophical as they are irreligious, and inconſiſtent with natural Reaſon, and the juſt Obſervation of natural Things as they are with the illuminated Underſtanding and Remarks of a Believer in our ever-bleſſed Lord Jeſus Chriſt.

At the ſame time it would be as eaſy to give a direct *Anſwer to the Objection againſt this Work, and others of the ſame kind, for being ſometimes (for it is not always) accompany'd with terrors of Mind and bodily Diſtreſſes, and to ſhew from Nature and Scripture that theſe might be expected more frequently to happen and in a ſtronger Manner. Yet this is objected not only by the Men of the World, but by ſome whom in Charity I would not wiſh to rank in ſo bad a Claſs. But alas! do they preſume to confine God to one way of acting? and to that which their Weakneſs moſt approves of?*

As this moſt gracious Work in Holland *is ſo like to that we have ſeen in* Britain, *it need not ſurprize or ſtumble us to hear of ſuch Oppoſition to it, as we have ſeen among ourſelves in Converſation, and from the Pulpit, and Preſs,* &c. *And, bleſſed be the Lord, we have alſo ſeen him carrying on his Work againſt them all; as I truſt in him he will do ſtill both here and in* Holland, *and in every Place where the dear Name of* Chriſt *is or ſhall be called upon.*

In the mean time may Jeſus the Author and Finiſher of our Faith, *bleſs for the Advancement thereof, and thereby of his Kingdom, which is above all things, what is now preſented to you; at leaſt till we get ſomethong more full and particular, as I hope we ſhall at length in our own Language on this moſt worthy Subject.*

Let God ariſe, let his Enemies be ſcattered, let them alſo that hate him flee before him. Let the righteous be glad, let them rejoice before God, yea let them exceedingly rejoice. *Pſal.* LXVIII. 1, 3. *Amen.*

London.
Auguſt. 1752.

An ACCOUNT of a WORK of GRACE in the *United Netherlands*.

The Reverend Mr. KENNEDY's First ACCOUNT *of this bleſſed* WORK *of* GRACE, *which was printed at* LONDON, December, 1750.

Roterdam, October 2, 1750.

Reverend Dear Brother,

I BLESS the Lord, I can give you the certain Account of the plentiful pouring out of the Holy Spirit, in ſeveral Congregations in the *Veluvre* one of the Quarters of the Dutchy of *Gelderland*, by whoſe bleſſed powerful Influences that amiable Kingdom, which conſiſts in *Righteouſneſs and Peace and Joy in the Holy Ghoſt*, is remarkably advanced. Of this great Event I had ſome confuſed Notice before I went to —— but thought it my Duty to be ſilent about a Matter of ſuch vaſt Importance, till I obtained full and certain Information, knowing well of what pernicious Conſequence, groundleſs precipitant Reports are in moſt Caſes, and eſpecially of this Nature. This Information I have had ſince my return, and now deſire to acknowledge and rejoice in this great Work of God.

This bleſſed Work begun in a Town called *Nieuwkerk*, about ten *Engliſh* Miles above *Amersfoort*, and about as many from *Harderwick* near the Head of the *Ziuderzee*, and from that Town the bleſſed Wind of the Spirit is

blown over to five different Congregations, in the Villages of *Putten*, *Barnevelt*, *Lunteren*, *Nunſpeet*, and *Zoeſt*; in all of which, eſpecially in *Putten* the *Awakening* has been very great, and Multitudes, according to the beſt Judgment, brought under the bleſſed Bond of the everlaſting Covenant.

There are two reformed Miniſters in the Church of *Nieuwkerk*, the oldeſt is *J. J. Roldanus*; the other, who was called there 1748, is called *Gerardus Kuypers*: The Lord has honoured them both to be inſtrumental in carrying on that bleſſed Work. Mr. *Kuypers* gives this Account of the Work.

It had been in this Place a dead barren backſliding Time for many Years paſt; conviction and converſion Work was very rare; the Place was full of Infidelity, Carnality, Profanity, and without the Fear of God to that Degree, that it was by other Places reproached, as being an Habitation of People, who by long Proſperity waxed fat and kicked againſt the Lord, trampling upon his Mercies and Judgments, ſo that Satan ſeemed to have eſtabliſhed his Throne and Seat there upon Foundations not to be overturned. The ſmall Remnant of the Godly who were in the Place were daily perſecuted with bitter Scoffings and Mockings, their righteous Souls were pierced and grieved with the filthy Converſation of the Wicked, and could only look and cry to the Lord for Pity and Mercy, and the Return of his grieved, injured, departed *Spirit*.

In this awful ſituation of the Place one thing is very remarkable, That the Generality of that ſpiritually dead, graceleſs, fearleſs People, were much ſet upon fervent earneſt Preaching, and loved to have their Miniſters ſpeak to them like Men who were ſeriouſly and in good earneſt concerned about their eternal Welfare. This Temper the Lord ſeems to have made uſe of as a Means to bring Mr. *Kuypers* there, who ſeems to have a good deal of that kind of Talent: He was unanimouſly choſen and received with all deſirable Tokens of Reſpect by that People, and found no difficulty to recommend himſelf to their

good

good Opinions. This ſet ſomething like an open Door before him, and gave ſome kind of probable Proſpect of Uſefulneſs.

The firſt Means which the Lord was pleaſed to bleſs, for awakening that dead ſecure People to ſomething of Seriouſneſs and Concern about eternal Things, was a public weekly Catechizing, ſet up with this good Deſign, that by this plain ſimple familiar Way of Inſtruction, ignorant People might be brought to ſome diſtinct Knowledge of the Lord in his Righteouſneſs, Holineſs, and Hatred of Sin, and in his Love, Grace and Mercy to the chiefeſt Sinners thro' *Jeſus Chriſt*, and of themſelves in their fallen, guilty, corrupt, miſerable State and Condition. This Exerciſe was attended with great Succeſs; many were ſtirred up to ſearch the Scriptures, and filled with Deſires after *the ſincere milk of the word*; and the Lord left not himſelf without a Witneſs, that that Work was acceptable to him.

Another Thing which the Lord remarkably countenanced as a kind of prelude to and preparation for the great Work of Grace he was about to work among that People, was the ſetting apart of ſome Time for a ſort of Fellowſhip Meetings * or Chriſtian Conferences, alternately in the Houſes of the few among them who ſeemed to have any Fear of God, and particularly on the Evenings of the Lord's Day, after public Worſhip was over. Then Mr. *Kuypers* himſelf inquired particularly at thoſe who were preſent at the Meetings, what they remembred of the Truths delivered in Public, whether they felt any Impreſſions, and what Effects were made upon their Hearts by the Word, and what Experience they had of any Progreſs in the Way of the ſpiritual Life.

Theſe Meetings both on the Lord's Day and other Days of the Week, whether under the conduct and management of Mr. *Kuypers*, or of the few particular Chri-

* *The Name commonly given in* Scotland *to private Meetings of Chriſtian Acquaintance for Chriſtian Conference, Prayer, and other religious Exerciſes.*

ſtians that were in the Place, were immediately much talked of; many frequented them, probably at firſt out of Curioſity; the Numbers increaſed daily; Hundreds frequented them after their daily Labour was over (for that was the Time fix'd upon as moſt convenient) ſeveral were brought under ſome concern about their Souls, and began to ſee their miſerable loſt State, and were made to continue earneſt in Prayer wreſtling at *a Throne of Grace*, and had no Reſt till their Eyes were fixed by Faith upon *the Lamb of God who takes away the Sin of the World*, and were brought as weary and heavy-laden Creatures, with the great Burden of all their Guilt, Corruption, Vileneſs and Unworthineſs, to him who is the only appointed Refuge and Redemer to deliver from the Guilt and Power of Sin, and in whom alone the Soul can find Reſt. All this was carried on with little noiſe, ſilently as uſually in the ordinary Work of the Converſion of particular Perſons. The Number of thoſe who were in Soul-troubles increaſed, and the Lord made the Arrows of Conviction ſharp in the Hearts of many; ſo that there was generally more than ordinary ſeriouſneſs and ſolemnity in Hearing tho' attended with no general Fruit, and tho' ſome were brought under Convictions that ſilently iſſued in their Converſion to God.

In this Way that uncommon Diſpenſation of the Spirit was uſher'd in, which they looked not for; for at laſt the preaching of the Goſpel began to be attended with ſuch awful Power, that ſeveral were made to cry aloud with many Tears from a bitter painful Senſe of their dreadful Diſtreſs and Miſery. The firſt Inſtance of this kind was under a Sermon of Mr. *Roldanus*: An aged Woman, in the moſt lamentable manner and with all the ſigns of Terror and Compunction, cried aloud for pity and mercy from the Lord. The novelty of this Event occaſioned a great Commotion in the Congregation, and many were much affected with Diſtreſs and Trouble, but were a little calmed by the Miniſter's telling the Woman gravely and very ſolemnly, that the Word of Salvation was yet proclaimed to her, that *now* even *now was the accepted Time, the*

Day

Day of Salvation; it was not paſt, and very earneſtly called upon all to ſeek the Lord while he was to be found.

After this all continued quiet for ſome Days, till the 16th of *November*, 1749, when Mr. *Kuypers* preached upon *Pſalm* lxxii. 16. *There ſhall be an handful of Corn in the Earth, upon the top of the Mountains; the Fruit thereof ſhall ſhake like* Lebanon, *and they of the City ſhall flouriſh like Graſs of the Earth.* The Spirit of the Lord began to work in an aſtoniſhing Manner; all that had paſt before ſeemed to have been a Preparation for greater and more glorious Things; for as it plainly appeared afterwards, very many were under that Word awakened, convinced and engaged, with the poor Prodigal, to give up the Huſks and Droſs of this World for the unſearchable Riches of Jeſus Chriſt: Eſpecially upon *Monday* the 17th, while Mr. *Kuypers* catechiſed in the Church upon the Subject of the former Day's Sermon, the ſhaking of that *Lebanon*, (as he expreſſes it) by the blowings of the Holy Spirit, became aſtoniſhing! The Trouble of Conſcience and working of Affections was general. There was a great Lamentation, Rivers of Tears guſhed out, and ſeveral fell trembling and aſtoniſhed to the Earth, unable to ſtand by reaſon of the Agony and Agitation of their Spirits, ariſing from the ſudden ſtrong Impreſſion made upon them of the dreadful State and crying Neceſſity of their Souls, and of theſe ſeveral called out to thoſe about them, 'View in me as in a fearful Glaſs, and ſee how 'bitter a Thing Sin will be at laſt, and how fearful the 'Wrath of the great and holy God!

The troubled and broken in Heart were brought to Mr. *Kuypers*'s Houſe, who, upon converſing with them, ſoon diſcovered that the Holy Spirit by the Word had begun a Work of Conviction in them; for all their Sins were brought to remembrance and ſet ſtrongly before them: They ſaw themſelves to be the greateſt and vileſt Sinners, that by original and actual Sin they were lying under the righteous Wrath of God: They juſtified God even though he ſhould caſt them off for ever, and were full of wonder and aſtoniſhment that he had ſo long and

ſo

ſo patiently born their horrid Provocations in their dreadful unconverted State. Mr. *Kuypers* finding Things thus with them, began to conceive ſome Hope that the Lord was coming near to the Congregation in a Way of rich Grace, but yet he ſtood aſtoniſhed, conflicting with Doubts and Fears, to ſee ſo many Perſons ſo ſtrangely affected in that high meaſure and degree that all cried out with Sorrow, and made bitter Lamentations. His Doubts and Fears had a good Effect, for they made him very careful and circumſpect in examining all theſe Appearances, and comparing them with the Lord's Word, and determined him to have his Eyes continually to the Throne of Grace for Wiſdom to conduct him in this uncommon way the Lord was taking with that People, and Grace to bear up againſt the Scoffings, Reproaches and Oppoſitions he foreſaw he might expect from thoſe who are only *born of the fleſh*. And he found ſweet Reſt in the believing Conſideration of this, that the Lord who gives no account of his Matters, can, in his adorable Sovereignty, work in what way he pleaſes, and cauſe the Wind of his Spirit's Influences to blow when, where, and on whomſoever he will. This made him give the whole Work over into the Lord's Hands, who can and will take care of the Event, eſteeming it the greateſt Honour and deareſt Privilege, if the Lord would employ him as a Watchman upon the Mountains of *Ephraim*, to cry, 'Ariſe ye, and let us go up to '*Zion* unto the Lord our God.'

The next Day there being almoſt an univerſal Aſtoniſhment and Dejection among the Inhabitants of the Town, Mr. *Kuypers* went early in the Morning to the Houſes of ſuch of the awakened and diſtreſſed as were beſt known to him, and the Work being great, he got ſome private Chriſtians to go to others: They were buſy the whole Day, going to innumerable Houſes, and every where there was nothing to be heard but bitter Complaints, Lamentations and Cries: Miſerable Creatures that we are! what ſhall we do to be ſaved?

The following *Thurſday* he preached upon *Acts* xvi. 30, 31. where many were brought to a more near and diſtinct

View

View of their true State and Condition; and *the Arrows of the great King made to ſtick faſt in the Hearts of very many* who had hitherto continued inſenſible! From that Day the Work increaſed beyond Deſcription; there is no painting of it to the Life, it was a perfect Commentary upon the iid of the *Acts*. Mockers ridiculed, but Multitudes were pricked at their Hearts, and cried, What ſhall we do? In many Houſes where formerly nothing was heard but Profanity and carnal Mirth, and Laughter, there was now nothing to be heard, but the Voice of Weeping, Prayer and Supplication! Mr. *Kuypers* was ſent for from all Corners, and his Houſe was continually full of ſuch as came, anxiouſly inquiring if there was no relief for ſuch miſerable Sinners. Next Lord's Day the Lord graciouſly accompanied the Sermons of both Miniſters, with ſuch demonſtration of the Spirit and Power, that many more were awakened to ſee their fearful State under the Curſe of the Law and Wrath of God, and the number of the Convinced and Diſtreſſed increaſed more and more.

The Exerciſes of the moſt were carried on with a conſiderable meaſure of Quietneſs and Sedateneſs, who, as far as we may be allowed to judge, are ſavingly converted. But a great Number were exerciſed with great bodily Diſtreſs and Diſorders, ſo that all that could be ſaid or done to compoſe the Tumult, was but throwing Oil into a Flame. The Senſe they had of the danger they were in every Moment, was too ſtrong, lively and piercing, not to have a mighty and uncommon Influence upon the ſtrongeſt Conſtitution. A ſudden Surpriſe, by ſome intereſting temporal Event, has oftentimes given a mortal ſhock to the human Frame: And may not a ſudden Diſcovery of the dreadful evil of Sin, and of the unſearchable riches of Chriſt's Grace, meeting as it were in one ſaving Conviction in the Conſcience of a poor awakened Sinner, reaſonably be ſuppoſed to produce as great effects upon Mens Bodies?

Upon the cloſeſt Examination, it was found uniformly true, that this Soul diſtreſs and trouble did not flow merely

merely from the fear of Wrath and Puniſhment, which alone can produce nothing better than *Eſau*'s Tears, *Ahab*'s Faſting, *Niniveh*'s Humiliation, or *Judas*'s Repentance; but it flowed chiefly and principally from a Senſe of the Diſhonour and Provocation given to an infinitely good, gracious God, the ruin of his Image in the Sinner, and its loſs of Likeneſs and Conformity to him, and Union to, Commnion with, and Enjoyment of God! So that the poor Creatures would mourn over, hate and abhor their Sins and themſelves for them, was it even poſſible that there was no Puniſhment connected with Sin.

Many in their greateſt Diſtreſs cried out vehemently thus, Woe's me, what a Monſter am I to ſin againſt ſo gracious and merciful a God, to have injured, provoked, ſo holy, ſo good a God! Oh I am aſhamed to lift my Face before God or Men! I am unworthy to behold the Heavens! alas that I have ſo long been a Slave to Satan, a Servant to the World and Enemy to God! I have broken all his holy Laws, and never done any thing that is good in his Sight! I have deſpiſed his Goſpel, trampled upon the Blood of his Chriſt, I have wounded my own Conſcience, trod under Foot all my Convictions, and built the Houſe of my Hopes upon the Sand, and upon a vain Imagination that I have little or no Guilt! I have preſumptuouſly called myſelf one of God's Children tho' I knew him not! I have profanely and unworthily ſat down at his Table tho' I loved him not, but had an Heart full of Enmity againſt him! Oh I have ſinned againſt the Glory of God, and all the great undeniable Obligations that can be laid upon a rational Creature! Alas that I have been ſo long and ſo miſerably blinded by the Devil, the World and the Fleſh! O might I now be delivered from the cruel tyranny of Satan and bondage of Corruption! O I would wiſh never more to ſerve Sin nor Satan, tho' there were no Hell nor Puniſhment; but O how ſhall I be freed from this cruel hateful Slavery!

In this Way there would have been more than fifty Perſons in a Day, at the Houſes of the Miniſters, ſtruck with ſo deep a Senſe of the exceeding ſinfulneſs of their

Sins

Sins and dreadfulneſs of God's Wrath, that they fell upon their Knees and afterwards flat upon the Earth, groaning and ſighing out their bitter Lamentations. As the awakened and diſtreſſed were many in Number, being ſeveral Hundreds; ſo they were of all Characters and Ages, ſome Boys and Girls from ſeven to twelve years old, ſome that had been virtuouſly educated, and others that had been intirely neglected and loſt in Ignorance and Wickedneſs, were made to ſee the Influence of this Work: Young Men and Women in the flower of their Youth and Strength have been made willing to ſubmit to the Redeemer's Scepter! And old Perſons of ſeventy, eighty and ninety Years who ſpent all their Days in Ignorance of God, deep Forgetfulneſs of him and Rebellion againſt him, have been at the eleventh Hour ſnatched as *brands out of the burning*, and were melted into Tears at the thoughts of the admirable Patience of a Redeemer, to bear ſo many horrid Provocations from them, and wait ſo long knocking at their Hearts for Entrance.

Many of the more knowing and learned in the ſpeculative knowledge of Scripture Truths have been deeply and thoroughly convinced of their great Blindneſs and Ignorance, and have had the light of the Knowledge of the Glory of God in the face of Jeſus Chriſt ſhining into their Hearts, and thoſe great Things revealed to them of the Father which Fleſh and Blood cannot teach: And ſeveral of the more virtuous and morally honeſt have been powerfully awakened out of their dead Formality, their fatal Security and Reſt upon their own imaginary Righteouſneſs, happily diſturbed and brought to a full Conviction, That all the Morality in the world will not, cannot ſave a Soul without Union to *Jeſus Chriſt* by the Spirit of Faith, Regeneration and Juſtification.

The Awakening went on ſo powerfully all the Months of *June* and *July*, that ſeveral hundred Strangers who came from other Places were made to feel its Influence and pricked to the Heart.

But I am weary writing, and therefore muſt break off, deſigning to give you the Continuation or Account of the

Progreſs of this great Work of Grace, ſo ſoon as you let me know that you have received this; and I can aſſure you that this bleſſed Work ſtill goes forward in that Congregation and has ſpread through ſeveral other Congregations, and eminently in the Villages of *Putten*, and that all the Subjects of this bleſſed Work continue ſtedfaſt in the Faith and Ways of the Lord.

By the Account I have given, and the farther Account I hope to give, if the State of my Health permit, you will clearly perceive that this Work of Grace wrought on the Hearts of ſo many Hundreds by the Word and Spirit of the Lord, is in ſubſtance the very ſame Work, which was ſome Years ago carried on ſo remarkably in your happy Corner of the Lord's Vineyard, and agrees exactly in all the great leading Strokes and Lineaments of it, with the Work of Grace, which has more or leſs been carried on in all Ages of the Church of Chriſt from the Beginning, tho' perhaps with ſome variety of Circumſtances, which muſt reaſonably be expected whenever the Lord builds up Zion in an obſervable and glorious Manner, which he would have to be taken notice of by the World. May he with whom is the reſidue of the Spirit grant us freſh and more plentiful Effuſions, till our Wilderneſs in all the Parts of it become a fruitful Field.

A LETTER from the ſame Hand to a Merchant in *Scotland*, Dated the 3d of *October*, 1750.

The Reformed Congregation of Nieuwkerk *conſiſts of at leaſt two thouſand Souls, of whom above two thirds have been or are under deep Conviction of their miſerable loſt State by Nature. Beſides the Villages I have mentioned in another Letter, the Spirit of the Lord works mightily in other Places of that Country, particularly in two Villages, the one called* Aalten, *the other* Zoeſlkdyke.

The Reverend Mr. KENNEDY's Farther ACCOUNT *of this* WORK *of* GRACE, *which was printed* at LONDON, March 1751.

Roterdam, January 5, 1751.

Reverend Dear Brother,

BLESSED be the Lord, that his Goſpel is not bound, but that his glorious Spirit works with *an exceeding greatneſs of Power* by it, in many Places of the Land! What high and dear Satisfaction muſt it give to thoſe who love our Lord Jeſus in ſincerity, to behold the admirable Triumphs of our dear Redeemer's Spirit and Grace over all the obſtinate Enmity of the natural Mind, the Strong-holds of Satan; and all his Wiles and Methods, his Depths and Deceits? How ineffably ſweet and glorious muſt that Power be, which, without doing the leaſt Violence to the rational Powers or any Intereſt of the rational Nature, carries along with it the poor Creature's hearty Approbation of this God-becoming Method of its Reſtoration from the great Miſery and Ruins of that dreadful Apoſtaſy from God and all Goodneſs, under which every Man lies by Nature: Even the moſt wiſe and learned and prudent, who are ignorant of their ſad Condition, and *think themſelves rich and increaſed in Goods*, for no other or better Reaſon, but becauſe they ſee not their own wretched Ignorance, and are unaffected with their own ſtupid Inſenſibility.

To ſee a Number of the determined Enemies and Haters of the bleſſed God, transformed into ardent Lovers of his Majeſty, Purity, Laws, Ordinances, Providences, and People, and of every Thing that bears a relation to him, as his! To ſee the earthly, the ſenſual, and the groſly wicked, poſſeſſed and governed by ſuch a high-prevailing, all-conquering regard to the Intereſts of our Redeemer's Glory and ſpiritual Kingdom, as for the ſake thereof deliberately and of choice to renounce with great Delight that which all their Days uſed to be dearer to

them than a Right-hand or Eye, and to feel the fulleſt and moſt overflowing Joy when they are higheſt in the Exerciſe of the ſevereſt Self-denial and Mortification! To ſee a Number of ugly Monſters of Wickedneſs tranſformed into amiable Saints, ſhining with all the radiant Graces of Heaven, and ripening for Glory!

Theſe Things muſt certainly form the moſt noble, beautiful, glorious, and intereſting Proſpect Believers can readily have, till they fix their Eyes immediately upon the Lamb in the midſt of the Throne.

The great Work of Grace, of which I gave you ſome general Account, not only goes forward at *Nieuwkerk*, and the Villages mentioned in my laſt; but, bleſſed be the God of all Grace, it ſpreads itſelf through many other Places, unworthy that the God of Glory ſhould caſt a Look of Mercy upon them, much more that he ſhould pour out his Spirit upon them, and make them ſavingly to know his Word.

The Word of the Lord has free Courſe, and is glorified in the Converſion and Converſion of great Numbers, at a Village called *Aalten* in *Gelderland*, and at a Village called *Rheed*, in the Dutchy of *Juliers*, and ſeveral other Places thro' the Country, and in the City of *Groningen*, one of the Seats of Learning and Philoſophy, where often empty Shews of Wiſdom and Learning feed the natural Vanity of the human Mind, alienate it more from all Thoughts of being an eternal Debtor to *Emanuel*'s Grace, and by a proud Contempt of the Simplicity of the Goſpel too often harden the Hearts of poor Creatures againſt all the humbling Methods of the Goſpel: I ſay at *Groningen* there has been a conſiderable *Awakening* for ſeveral Months paſt; Hundreds have been under ſharp Convictions, which, it is hoped, will have a gracious and ſaving Iſſue.

There is no room left to doubt of the Truth and Reality of this great Work, for not only does the pious Character of the Miniſters of the Places who atteſt it, but the concurrent Teſtimony of great Numbers of the moſt underſtanding and judicious experienced Chriſtians in the *Netherlands*,

Netherlands, who thought it their Duty to go and ſee whether theſe Things were ſo or no, put it quite beyond all reaſonable Contradiction or Doubt. I have converſed with many who went from this Town, and other Parts of this Province to *Nieuwkerk* and other Places: Upon whoſe Judgment and Integrity every one who knows them will ſafely depend, and they all ſolemnly, and with thankful Hearts for ſuch an unexpected Token for good to the *Netherlands*, declare, that the Work which goes on in theſe happy Places, is the Lord's ordinary Work of Conviction and Converſion; and that the Methods of the Holy Spirit's Operations on the Hearts of Men there is the ſame, which they themſelves have experienced and obſerved in others, who have been brought ſavingly to the Lord, and it differs only in ſome Circumſtances, which are not eſſential to the Work, and therefore are not common at other Times when elect Sinners are converted more ſilently, and without much Obſervation.

But ſurely where a gracious merciful God carries on the very ſame Work of his Grace in a more viſible, remarkable and glorious Manner, with ſuch ſwift and extenſive Progreſs, producing ſo great and happy a Change in whole Cities or Villages, it ſeems reaſonable to conclude, that the God of Glory intends ſomething farther by ſo ſtriking a Diſpenſation, than barely the bringing ſuch a Number of Perſons into a gracious State; even to awaken a dead, ſecure, negligent, ſenſual and vain Generation, to attend to the great Concerns of their Souls, and of an awful Eternity.——To exalt and glorify the Sovereignty, Riches, Power and Freedom of the bleſſed *Spirit*'s Influences and Operations, ſo long and ſo grievouſly injured, provoked, deſpiſed and ridiculed by this backſliding Age. —— To magnify the great Work of Regeneration, which has ſo long been an Object of Mockery, and the Scorn of Fools, to ſuch a Degree, that God's Children have been forced to conceal what the Lord has done for their Souls; and therefore will he place it in ſuch an affecting Point of View, that Men ſhall reckon it their Honour, their Ornament and their Glory, to be born of God.——

To

To vindicate the Honour of the peculiar Doctrines of the bleſſed God, by making the deſpiſed Plainneſs and Simplicity thereof, his powerful Inſtrument in the Converſion and Salvation of Sinners, while he has poured the Contempt of Barrenneſs and Uſeleſsneſs upon all that vain Oſtentation of Wiſdom, Learning and Philoſophy, which Men have been ſubſtituting in the room of it.—— To manifeſt the Inefficacy of Mercies and Judgments to reform a degenerate Age, when a ſovereign Lord withdraws his Spirit; and that our religious State cannot be retrieved either *by Might or by Power, but only by the pouring out the Spirit of the Lord* ——To make his Work of Grace to be the more taken notice of, regarded and ſpoken of, and thus the more quickly to ſpread its ſaving Progreſs! and to manifeſt his own Glory, in laying the Pride and Vain-glory of Men in the Duſt, that *the Loftineſs of Men may be bowed down, and the Haughtineſs of Men made low, and that the Lord alone may be exalted in that Day!*

The Lord's Hand is very viſible, and his Work glorious, in the great Numbers of Perſons of all Ages and Conditions, that have been awakened and ſavingly wrought upon; and particularly little Children, whom he has ſweetly allured to come to his Chriſt, and *out of whoſe Mouths he is perfecting Praiſe:* One Inſtance of this Nature I muſt mention, ſo remarkable, that formerly it would have been looked upon as worthy to be recorded and publiſhed through the whole Land.

This Inſtance of a Child, Eleven Years of Age, who came to Mr. *Kuypers*, and ſaid, 'I have now likewiſe 'Glad Tidings to tell God's People, that I am alſo *born* 'in Zion, and that the Lord *Jeſus* has drawn me into the 'City of Refuge! The Lord brought me into Diſtreſs 'under your Sermon upon *Pſalm* ii. 12. *Kiſs the Son*, &c. 'and by your Sermon on *Matt.* iii. 12. *Whoſe Fan is in* 'his Hand: He clearly ſhew'd me that I was Chaff, good 'for nothing but to be burnt; ſince which I could do no-'thing but ſeek *Jeſus in hearing, reading and praying:* Ma-'ny have mocked and reviled me, calling me a Hypo-'crite, and ſaying, I had a Devil! But O! I thought I

'could

'could gladly bear that and much more, if I might but 'get an Intereſt in *Chriſt*, and hold on in his Ways! And 'O! bleſſed be his Name, laſt Lord's Day under your 'Sermon from 1 *Theſſ.* v. 19. *Quench not the Spirit*, he 'diſcovered to me my great Danger, and abſolute Need 'of *Jeſus Chriſt*; and yeſterday he ſet home that Diſco-'very ſo clearly, that my Heart was conſtrained to cry 'out, *O! I can no longer live without ſweet Jeſus and pre-'cious Fellowſhip with him.* I could neither eat, drink 'nor ſleep, till I got that *Pearl of great Price.*

'I had been much afraid that I had not been ſorrow-'ful enough for Sin, nor ſo broken-hearted as others, and 'that the Lord *Jeſus* would never receive and ſave ſuch 'a Wretch as I am! But O! the Lord has given me to 'believe that *Jeſus Chriſt* is willing to receive me juſt as I 'am, and ſave me to the uttermoſt. But alas! I have 'been hitherto unwilling, now my whole Heart's Deſire 'is, to come willingly to him!

'The Lord *Jeſus* was diſcovered to me, not to the 'Eyes of my Body but of my Mind, and yet as clearly 'as if I had ſeen him with theſe Eyes: I ſaw him as cru-'cified in his Sufferings, extinguiſhing the Fire of God's 'Wrath, and now exalted in his Kingdom, ſurrounded 'with Millions of his Saints and Angels, and crowned 'with all Glory and Majeſty! O! this made *Jeſus* unſpeak-'ably dear and lovely to me; and he ſaid to my Soul, *I am 'thy Salvation*, Sin and Satan ſhall have no more Power 'over thee! Hereupon I gave all my Sins over to him, 'and ſaw him bearing them away as my bleſſed Surety: 'I renounced the Covenant with Sin and Satan, I gave the 'Lord Jeſus my Heart, and truſted in him without doubt-'ing. I received him as my Prophet, Prieſt and King, 'and he is become my everlaſting Bridegroom.

'Then theſe Scriptures came powerfully upon my 'Heart, *I have fought the good Fight, I have kept the 'Faith, and henceforth there is laid up for me a Crown of 'Righteouſneſs. And it ſhall be ſaid of Zion, that this Man 'and that Man was born there, and the Higheſt himſelf ſhall 'eſtabliſh her. And they ſhall go from Strength to Strength, 'till they appear before the Lord in Zion.*

'Upon

'Upon which my Heart was so filled with Love and Joy, that I could do nothing but praise and give Thanks. Now God is my Father, he drew me, else I never could have come to his dear Son. *Now is Jesus my elder Brother, my lovely Husband, my King of Glory! He will guide me and save me! Now God is my Portion, I have an Interest in the glorious Persons!* I have no Parents and am poor on Earth, but O I have a wonderful rich and gracious *Father in Heaven.*

'I was then so taken up in rejoicing, that I seemed to be in Heaven, and wished for ever to be in the same Frame! O how am I dignified? I am now in the *City of Refuge*, I have nothing to fear; I now willingly bear all Scorn and Reproach with God's People, and despise all the Vanity and Wickedness of the World! I was forced to cry out, O! I would not change now; tho' a Man would give me all the Riches of his House for a Moment of this Love, I would altogether disdain it! O I am *glad in the Lord, my Spirit rejoices in God my Saviour! What shall I render to the Lord for all his Benefits to me?* O! I can render nothing but only live to him and for him. Now the Devil has no Interest in me, the Lord *Jesus* has overcome him, the Lord may let me fall, but O! he will not let me fall away. O! I hope he will keep me from burying the Talent of Grace which he hath given me; and enable me to improve it for Edification! I have yet Relations who must be converted, or perish, they have shewn me much Kindness, O! I'll pray for them.

'O! what a choice Privilege is it that *Christ* has so early drawn me to himself: I am not yet eleven Years old, O that I had been earlier converted! O, I have now continual Need of strengthening and reviving Grace. O! I will seek it from *Christ*'s Fulness under the Means! O, blessed be the Lord that he made me diligent in waiting on the Means! I often thought, who knows, whether I may not be converted under this Sermon! I'll hold on till the Lord *Jesus* take me a poor blind Creature, and lead me in the Ways which I know not: O I must, *I will now tell all God's People what the Lord has done for my Soul!*'

This

This is an exact Account of that Child, and let the wiſe Men and Reaſoners of this World tell us, whether ſuch Sentiments and Language about unſeen eternal Things, do not incomparably tranſcend all that Nature, or all mere human Inſtitution without a divine Influence, cou'd poſſibly beſtow. But how pleaſing ſoever this Subject is, I muſt delay the Continuation of it to another Opportunity, as the Bearer tells me his Ship muſt leave this Harbour in a little time.

I have only time to add, That as it was to be expected that Satan and his Inſtruments ſhou'd oppoſe this great and bleſſed *Work of the Spirit of God*, that being a Part of the *ancient War* declared betwixt the *two Seeds*, and carried on with higher or lower Degrees of Fraud and Falſhood, Rage and Violence in every Age; ſo it has happened here, ſeveral Perſons, poſſibly thro' Party-Prejudices, are carried great Lengths; either denying, or artfully and wickedly oppoſing and ridiculing this Work of the Holy Ghoſt.

But the Number of Witneſſes is ſo great, their Characters for Underſtanding, Probity, and ſerious Godlineſs ſo unexceptionable, and the Facts they atteſt, ſuch in their Nature, that they could not miſtake thro' Ignorance, being what God's Word plainly requires to paſs upon every Soul that would be ſaved, what they have experienced and been comforted with themſelves; and what the *Awakened* or *Comforted* declare uniformly they have experienced, that no Man can reaſonably refuſe his aſſent. For no Argument, no Banter, can make one doubt of the Evidences of his own Senſes, or what he receives as Truth upon the Credit of faithful Men, who have ſeen and felt thoſe bleſſed Workings of the Holy Spirit exactly according to the Word of the Truth of the Goſpel, exerting his glorious Power and Grace upon the Hearts of loſt Sinners, and cauſing them gradually and ſurpriſingly to ariſe from under the Ruins of their dreadful Apoſtaſy from God. Whoever does upon ſuch ſure Grounds bear witneſs to the Grace of Chriſt beſtow'd upon the vileſt of Men, or to the Manifeſtation of the eternal Life that was with the Father in himſelf, or to poor Creatures their *receiving out of Ema-*

nuel's Fulneſs even Grace for Grace, is a Witneſs for Chriſt himſelf, and for the Salvation that is in and by him alone: And as ſuch Inſtances of the *Spirit's bleſſed Operations*, are not only for the greateſt Benefit to the happy Objects thereof, but alſo for the Conviction of Sinners, the Confirmation and Edification of Saints; therefore whoever can give or ſpread abroad the ſure Evidences he has of the Truth and Reality of ſuch a Work of Grace, and does it not, does in Effect refuſe or at beſt neglect to be a Witneſs for *Chriſt*, and for the great Grace and Salvation there is in him for the very vileſt and chiefeſt of Sinners.

It was a Train of ſuch Reflexions that firſt inclined my Heart to engage in the Buſineſs of ſpreading and defending it, according to the Meaſure of Gifts Sovereignty has beſtowed upon me. The Narratives of the great Work of God in *Scotland*, to which the Lord has remarkably given Teſtimony, are bleſſed to Multitudes in theſe Provinces and thro' *Germany*.

As the Friends of the great Work of Grace at *Nieuwkerk*, &c. are confirmed in their Sentiments of it, by its exact Reſemblance in all the great leading Lines of it, to the bleſſed Work in *Scotland*, and tell the World ſo: Therefore the Oppoſers do their utmoſt to bring the Work in *Scotland* into diſcredit, or to make Men doubtful and ſuſpicious about it. They call it a Schiſmatical Work, an inconſiſtent Work; that it was all Enthuſiaſm, and never produced any real, valuable Fruits and Effects, and that it is long ſince come to nothing, and the pretended Subjects of it are worſe than before. And too great a Handle is given them for ſaying ſuch Things, even by ſome Miniſters.

Quis talia fando, temperet à Lachrymis!

Who can relate theſe things without a Tear?

The Lord's People from many Parts who are perſuaded that theſe Things are vile Calumnies, have applied to me to aſſert and maintain the Credit and Honour of God's Truths, and this great Work of Grace. I look upon myſelf as called and fix'd in my Station for the Defence of the Goſpel: And however many others are better qualified,

yet

yet none ever was more indebted to Jeſus Chriſt than I am; therefore it is my duty to ariſe and honour and acknowledge him in ſuch a Work of Grace as this, and to do my utmoſt with the glorious Bridegroom's Friends to encourage and promote it.

The Reverend Mr. KENNEDY's LETTER *on the ſame Subject, to a Correſpondent at* London, *dated* April 14, 1752.

Honourable Sir,

THE Subjects of the *Lord*'s Work at *Nieuwkerk*, continue ſtedfaſt in the *ways of the Lord*. There has been a bleſſed Harveſt there this Winter. Several Perſons, whoſe former Convictions had worn off, have been made thoroughly willing in theſe Days of Power. Oppoſers themſelves ſtand confounded at the univerſal external Reformation of that Town, which is become an Example of every thing that is lovely and praiſe-worthy to all about them. And indeed if what any ſhall pretend to be Converſion, does not make mens Spirits and Lives better, and them better in all Relations, it muſt be good for nothing.

But the Lord works now by his Spirit, in ſeveral other places of this Land, in ſo Godlike a manner, and ſo ſuitable to the Word of Grace he has ſpoken, that Men muſt be obſtinately blind, who do not ſee him working on the right-hand and on the left.

In *Groeningen* there have for a long time been great Awakenings, attended in many with affecting bodily Diſtreſſes; of whom the moſt have not afforded ſuch good Grounds to conclude well of them, as they have done whoſe Convictions have not been attended with ſuch bodily Diſtreſſes: But I am ſufficiently informed that in the neighbouring Country and Villages, the Awakening of ſecure Sinners greatly increaſes, and that their Convictions are attended with few or no bodily Diſtreſſes, and produce kindly deſirable Fruits.

Such Awakenings have been going forward at *Werkendam* (a Village a little below *Gorcum* on the other ſide of

the *Maes)* for above a Year, and a goodly number, according to the beſt Judgment that can be formed of them, are joined to the Lord.

But now a general Concern to get *an Intereſt in Chriſt*, and deliverance from the whole evil of Sin and all Wrath, has ſeized the Inhabitants of four large Villages betwixt *Dort* and *Gorcum*, namely, *Perpendrecht*, *Slydrecht*, *Greſſindam*, and *Hardinxveldt*, formerly noted for great ignorance and deep Security. The Awakened are almoſt innumerable! Many are ſeized with violent Convulſions and other affecting bodily Diſtreſſes; of the Cauſes of which ſome give no ſatisfactory Account, but many give ſo good an account as delights the moſt intelligent Chriſtians, and confounds the mere Philoſophers, the proud Diſputers of this World. Sometimes the *Awakenings* are ſo awful, that the Miniſters are obliged to ſtop for a conſiderable time, and many muſt be carried out of the Churches for a while.

They who were firſt awakened, make remarkable progreſs in the knowledge of the things of God. They who know moſt of the ways and workings of the *Spirit of Grace*, are amazed to hear ſuch poor creatures talking ſo ſweetly, *according to God's Word*, about the way of Salvation and Grace. Some young ones about thirteen or fourteen Years of Age, give ſuch clear diſtinct Accounts of their cloſing with Chriſt, as aſtoniſh the moſt experienced Chriſtians: Their Language reſembles that of thoſe who have been many years walking cloſely and ſweetly with the Lord.

This Work is likewiſe begun in the City of *Gorcum* within theſe few weeks; and alſo at *Worcum* over-againſt *Gorcum*, *the Lord works mightily!* It alſo ſpreads ſurpriſingly over other places, particularly in *Noordbevelandt* one of the Iſlands of *Zealand* in a Village called *Wiſſekerk*, where there are even now above two hundred and fifty perſons under ſharp *Awakenings* or *Convictions of their Sin and Miſery*, and as yet without affecting bodily Diſtreſſes.

Thus I have given you, as in the Sight of the Searcher and Judge of all Hearts, tho' a general, yet a true and juſt Account of things on this ſide the water, without repreſenting them either better or worſe than they are, and to

repreſent

repreſent them otherwiſe would be both exceedingly wicked and vain. I hope the *Lord Emanuel* is taking to himſelf his great Power, and deſigns to reign now illuſtriouſly among a willing People over many Lands.

I muſt break off writing, but never from being,

Honourable Sir,

Roterdam, April 14, 1752.

Your moſt affectionate and moſt obedient Humble Servant,

HUGH KENNEDY.

The Reverend Mr. KENNEDY's LETTER *on the ſame Subject, and to the ſame Perſon, dated* July 4, 1752.

Honourable Sir,

THE Lord's Work goes forward in the Villages along the *Maes* where it was firſt begun, and ſpreads over ſeveral other places, particularly at *Pernis* a Village on the other ſide the *Maes* over-againſt *Schiedam* and about two Hours * Walking from this place. There are very many under deep Convictions of their being guilty before God, and that *his Wrath abideth on them*; and ſeveral Perſons are brought to ſweet Reſt by believing in the Lord Jeſus, which is certainly the only way the Bible knows any thing about, by which toſſed troubled Souls can enter into Reſt. The ſame Work is begun in a Village, in that neighbourhood, *Hoogvliet*. Many in all theſe places where the Lord has render'd his holy Word quick and powerful upon blind, dead, guilty, polluted, ſecure, hardened rebellious Hearts, are now as evidently become *children of the light* and of the day, as they were lately ungodly and *children of darkneſs* and

* *This is the ordinary way of expreſſing the diſtance of Places in the* United Netherlands. *An* Hour's Walk, *is there reckoned to be about three* Engliſh Miles; *therefore* two Hours *is ſix* Engliſh Miles.

wrath.

wrath. The fact is beyond all reaſonable contradiction or doubt, that a mighty Change, and that Change mightily to the advantage, is produced in theſe Villages, by the Work which is now going forward among them.

There is not one ſerious Chriſtian who has viſited theſe places (and thouſands have done it) but is firmly perſuaded that it is a great Work of God. The only perſons who doubt of it, (or rather who take it for granted, without doubting at all, that it is no Work of Grace) are that ſort of Profeſſors of *Chriſt*'s Name, who can give no other Account of their Chriſtianity, than that they were baptiſed, trained up in ſome general acquaintance with the *Book* they call the *Bible*, and upon being taught to pronounce certain Forms of Words, have been allowed to eat and drink at *Chriſt*'s Table. In a word, all ſuch as are ſatisfied with a mere blind unenlivened Profeſſion, but in all other reſpects do as Jews, Pagans and Mahometans, and the reſt of the natural World do, oppoſe this Work. Nor can it be otherwiſe, ſince if any thing like the Subſtance of this Work, (which is a Conviction of Sin and Miſery, a Diſcovery of all Fulneſs in *Chriſt* for complete Relief and Salvation, a venturing the Soul upon him by Faith, and thereupon a Change of the whole Heart and Life, earneſt Deſires and Endeavours to reſemble the holy *Jeſus* in Spirit and Life.) If any thing, I ſay, like this be neceſſary to the Being of a Chriſtian, theſe People muſt certainly give up all Pretences to it, and own they have been arrant cheats, that is *Hypocrites* hitherto. This is ſo contrary to the proud natural Heart full of Enmity againſt God, that nothing but the Power of that Grace which theſe Men ridicule in others, can bring them to this Self-denial, which is the very firſt Step in Chriſtianity.

But all they who are perſuaded that we are not born Chriſtians, in the ſame way as we are born *Engliſhmen* or *Dutchmen*, but muſt be made Chriſtians by an exceeding greatneſs of power; and that to make children of wrath lying under the curſe of God to be Chriſtians, *they muſt be born again of the Spirit, made new Creatures, and Partakers*

kers of a Divine Nature, be juſtified freely by the Grace of God thro' the Redemption that is in Chriſt, and be planted into the likeneſs of Chriſt's Death, and in the likeneſs of his Reſurrection, and have the ſame Mind in them that was in Chriſt, and be in the World as he was in the World; all theſe People are perſuaded that this Work is *a great Work of God*, and bleſs him for it. They have experienced the ſame things (abating a few external non-eſſential Circumſtances) in themſelves, and muſt therefore part with their own Chriſtianity or approve of this Work. One need not heſitate to which of theſe two Characters is to be paid the greateſt regard in a diſpute of this nature, where the one teſtify what they know, and have ſeen and felt and taſted and handled of the Word of Life; while the other talk in the Clouds about things which they can no more judge of than Men born blind can judge of Colours.

The bodily Diſtreſſes, namely, Outcries, Faintings and convulſive Motions in many, with which this Work is attended, are in vain objected againſt. The Objection has been again and again anſwered in all its Shapes, beyond all poſſibility of a fair, a ſenſible or even a plauſible Reply. The only thing worthy of Enquiry is, *Whether a real ſaving Change be wrought upon the hearts and lives of many ſtout-hearted Sinners in theſe Places?* They who doubt of this fact, ſhould rationally diſprove the Evidences upon which it reſts. This they cannot do, and therefore raiſe a loud out-cry, every whit as much to the purpoſe as if they bellowed out, *Great is* Diana *of the* Epheſians.

There are ſeveral Circumſtances which have uniformly attended this Work in all places, and which tend much to confirm the *Lord's People* in their good opinion of it, and thankfulneſs for it: As *Firſt*, *A brutal Ignorance of God and his Word* reign'd in theſe places remarkably beyond other places of the Land; but now ſince *the Day-ſpring from on high hath viſited them*, they grow remarkably in valuable knowledge. *Secondly*, They were generally infamous for their *Brutality* differing little from *Hottentots*, wallowing

in

in all kinds of *Immorality*; but now they are become a ſober diſcreet moral People at leaſt, the Enemies of the Work themſelves being Judges. *Thirdly*, They had generally *an obſtinate averſion to the Lord's-Day and Ordinances.* The Churches were empty, nothing could prevail with them to attend the means of grace, to that degree that ſeveral grown Perſons in years had never been in a Church after their Baptiſm; but now they have ſuch fervent Deſires after God's Word, and the Habitation of his Houſe, that nothing can divert them from the Opportunities of waiting on the Word; the Cry being now, *When ſhall we come and appear before him? Fourthly*, Formerly they had the moſt bitter Averſion to all who had the appearance of ſerious Perſons; now they have a *dear Affection* to all who appear to be the *Lord's People:* All their *Delight is in the excellent Saints of God. Fifthly*, No inſtance has ever been known, of any who upon good grounds was eſteemed to be a gracious perſon, and who has been brought under ſuch Convictions, Terrors and bodily Affections, but who in being brought to *Chriſt* experienced quite other Impreſſions of a more agreeable nature: And if this Work be from any other Cauſe than the *Spirit of God*, it is quite inexplicable, that it does not yet take place in all indiſcriminately. *Laſtly*, None who are brought to reſt by believing Views of the unſearchable Riches of the Grace of God in Chriſt, are any more ſubject to violent bodily Diſtreſſes: This is likewiſe a curious *Phænomenon*, upon which a Diſputer of this World may daſh out his Brains without ſolving it.

In a word the Subjects of this Work are made another ſort of People than ever they were before: And their Conduct is directly oppoſite to what it was formerly and is in all reſpects better: They who don't think that *the Spirit of God* is truly the Cauſe of this happy Change, ought to tell us fairly, ſoberly and rationally, what other Cauſe is proportionable to ſuch bleſſed Effects, which in their nature and tendency are ſo *benign and happy to human Society*, as well as to *the bleſſed Subjects of the Work.*

I ſhould now tell you of the new Shape in which the Oppoſition begins to appear againſt *this Work*, but as the Captain

Captain of the Ship ſends me word, that he will ſail about an hour hence, I can only add, that I ſhall do it ſoon. And in the mean time to fulfil my Promiſe, I have ſent you my ſecond Defence againſt V-D-H—— together with five Manuſcript Sermons upon ſome important Subjects. That upon 1 *Sam.* xii. 24, 25. was, as you'll ſee, preached upon the *Prince of Orange's Advancement.* That Sermon, together with thoſe upon *Mat.* xxi. 28. *Rom.* viii. 1. and *Philip.* i. 27. and one upon 1 *Cor.* i. 22, 23. (preach'd when I was Moderator of the *Synod of Merſe and Teviotdale*, and printed at *Edinburgh* near twenty Years ago) were tranſlated into *Dutch*, and publiſh'd with a *Preface and Dedication to the Prince and Princeſs of Orange.* You'll eaſily ſee that my Deſign is to bear witneſs to the great doctrines of Grace, and to place thoſe important Truths in a ſtriking Light, that are now ſeldom met with but in *Creeds and Confeſſions*; and thus, as much as in me lies, to help to ſtop the courſe of that *Defection* that is going forward *from the Grace of the Goſpel* to a *Covenant of Works in a new Shape.*

If any Bookſeller thinks he can print theſe and more of the ſame kind, with advantage to the Cauſe of the Goſpel and to himſelf, I ſhall be well ſatisfy'd: If not, pleaſe to return them to me, by the firſt Sloop for *Roterdam*, after you have peruſed them: for they are of ſome Importance to me. I have likewiſe a Treatiſe of Faith in the ſame Spirit and Way.

Forgive this Freedom I venture to uſe with you, and allow me the honour to be,

Honourable Sir,

Your moſt affectionate and moſt obedient Humble Servant,

Hugh Kennedy.

F I N I S.